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THE CONVERTED CATHOLIC

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THE REVERSIBLE K. OF C.

REACTIONS OF CHICAGO CONGRESS

MUSSOLINI AND PROTESTANTISM

JERSEY CITY LAY CATHOLICISM

This number should be of special interest to Roman Catholics. Please send it to one.

OCTOBER, 1926

330 WEST 55th STREET,
NEW YORK CITY.

OCT 30 1926

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission

330 W. 55th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome*).

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SUBSCRIPTION TERMS: Regular subscription rate \$1.50 per year, except to ministers and Christian workers, as well as to new subscribers during 1926, a special rate of \$1 is made.

REMITTANCES: All remittances should be made by Registered Letter, International Postal Money Order, or Express Order, or by check or draft. Make subscriptions payable to "The Converted Catholic," or to Christ's Mission.

EXPIRATIONS: The date of the address label pasted on the wrapper of your copy of the magazine indicates the month and the year of expiration. After you renew your subscription the date is changed; this forms your receipt. If the date remains unchanged notify us at once.

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CORRESPONDENCE: All communications in connection with "The Converted Catholic" should be addressed to 330 West 55th Street, New York, N. Y., U. S. A.

Entered as Second-Class Matter, January, 1916, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized August 20, 1918.

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Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLIII

OCTOBER, 1926

No. 10

All persons who subscribe during 1926 will receive the Magazine for one year at the special rate of ONE DOLLAR. This offer is made in Drive for new subscribers, as the subscription has been \$1.50. All sending us two or more new subscriptions are entitled to the premiums noted on inside page of the back cover.

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A MESSAGE FROM THE FOUNDER

It is a common saying that there are many good people in the Roman Catholic Church and that there are honorable, upright, virtuous men among the priests. Of course there are. But it is a fact that in every country there is a large number of Catholics only because they were born so. When they begin to think for themselves they turn away from the superstitions of Rome and are ready to receive the Gospel of the Son of God if it be presented to them plainly and lovingly. They care nothing about denominational theology or polity. After their conversion to Christ they may become interested in church affairs. But the cry of their hearts is like that of certain Greeks who came to the disciples saying, "Sirs, we would see Jesus." After wearisome and fruitless prayers to the statues and pictures of the Virgin Mary and saints

and confessions to priests, and the reception of countless years of indulgences, those Catholics want to know the truth of religion—they want to see and know Jesus, the Son of God, the loving Redeemer.

Catholics hold in reverence the name of Jesus. The baser sort will sometimes blaspheme that holy name, though they will not call the name of the Pope or the Virgin Mary in vain. Indeed, if one wishes to have a fight on his hands he has but to go among a crowd of Catholic working-men and cry out: "The Pope is a humbug and deceiver, down with him!" or, "The Virgin Mary is no good; she cannot save a soul." But the great mass of the Catholic people cannot be said to be otherwise than reverent toward the name of Jesus. When, therefore, they learn what He has done for them, they will draw nigh

unto Him, and God's promise is that He will save those who come unto Him. When they learn the truths of the Gospel and know Christ as their Saviour, the superstitions of Rome, the confessions to priests, the mockery of the Mass, where priests say they make Christ of a wafer, the rosary prayers, the fear of purgatory and the other doctrines and practises of Romanism will become an abomination in their eyes. They will become real Christians, worshipping God in spirit and in truth, and serving Him with humble and devout hearts.

Getting Out the Vote

"The Walther League Messenger," July, has a picture on page 675, with the caption "A Catholic Example Worthy of Protestant Emulation" with these explanatory lines:

"The Barnabite nuns shown above are prohibited by their vows from speaking or disclosing their faces. Yet once a year they leave their convent—to vote in the national elections. Rome doesn't miss a ballot. How about Protestants?"

As to a Catholic President

We should all thank God that we have a Protestant President at the White House. It is not difficult to imagine something of what could reasonably be expected to occur if we had a Roman Catholic there. It is safe to conjecture that we should at least have seen a withdrawal of recognition of the Mexican Government, and a lifting of the embargo on the exportation of arms and munitions of war to Mexico, if nothing worse.

It Certainly is Curious

"Every one is free to embrace the religion of his choice." Thus opens Article 24 of the Mexican Constitution of 1917, and the words had, for me, a familiar ring. A little searching of my memory brought me what I was looking for, in the "Syllabus comprising the principal errors of our age, which are mentioned in the consistorial allocutions, encyclicals and other apostolic letters of our most holy master, Pius IX." Here, among the rest of the "errors" condemned and reprobated by the vicar of Christ was this proposition: "Every man is free to embrace and profess that religion which, led by the light of reason, he may think true."

So there they stand, the "irreformable" deliverance of the supreme Pontiff and the basic law of the Mexican Republic. All things considered, isn't it curious?—T. M. B.

"What Price Liberty?"

This is the title of an excellent article in the July issue of the Walther League Messenger (15 cents) 6438 Eggleston Avenue, Chicago, on the Eucharistic Congress. It deals with the whole function with typical German thoroughness. The magazine is a well-written, well-illustrated handsome publication, but the single article "What Price Liberty?" is worth more than a whole year's subscription. It is all the more valuable in view of the continuance of relative "Protestant speechlessness."

An Excellent Number

The issue of "The Alliance Weekly" (260 W. 44th Street, New York,) for

July 10, contains an excellent article: "The Advance of Rome in America," by Rev. David J. Fant, Secretary of Publications, Christian Alliance Publishing Company. It deals exhaustively with the Eucharistic Congress at Chicago. Copies can be obtained for distribution at 5 cents each, 50 cents a dozen. Every reader of this Magazine should get at least one dozen.

The Klan Parade in Washington

On Monday, September 13th, the Ku Klux Klan had a parade in Washington, D. C., in which about 20,000 persons marched. While the numbers appear to have been less than last year, more States were represented. There was no disorder whatever. It seems a pity that such public demonstrations should be left by the Protestants of the nation to this organization. So far as we know, Jersey City is the only city in the country that has made an annual event of a Protestant parade. There ought to be one in every city and town at least once a year.

The "Kralice" Bible

A monument is to be erected at Kralice, Czechoslovakia, to commemorate the first translation of the Bible into Czecho. This translation, made in 1611, is known as the "Kralice Bible" and has been a potent factor in the formation and preservation of the Czecho language. When the exiles, led by Comenius, left Bohemia after the Thirty Years War they sang: "Nothing have we taken with us, everything is lost. We have but our Bible of

Kralice, our Labyrinth of the World." The model for the monument has been completed.—N. Y. "Times," September 12th, 1926.

Protestantism in Lithuania

Lithuania, although predominantly a Roman Catholic State, has until now been distinguished by its respect for the religious rights of minorities. Rev. T. Gerikās, who represents the Baptists in the land, had occasion lately to visit the Ministry of the Interior, and he took a message expressing grateful appreciation of the spirit of the administrators.—"Watchman-Examiner," July 8.

Who Burnt Joan of Arc?

The Protestant Alliance Magazine (London) for June contains an extract from "The Catholic Herald," June, 1926, which describes an exhibit of art treasures then on view in the National Library in Paris, and says:

"The exhibit contains an extraordinarily valuable document of great human interest, borrowed from the Library of the Chamber of Deputies; the Latin text of the trial and condemnation of Joan of Arc. On the last page may be seen the seal of the inquisitor and a seal of the Bishop of Beauvais, Pierre Cauchon. A second copy, placed next to it, is open at the page bearing one of the replies of Joan which motivated her condemnation, and in the margin the clerk wrote the following words, which cannot be read without a clutch of the heart: *Responsio mortifera*."—[The Death-bearing Reply.—Ed.]

Why No Catholic Should Be President

"The United Presbyterian" (Pittsburgh) says in an editorial (August 26th): "If Governor Alfred Smith of New York, were President of the United States at this time, with a Catholic Secretary of State at his elbow, what would his decision be? Would he be able to 'keep hands off'? With the pressure of American Catholics upon him, and with the pressure of Rome upon him, would he have the courage not to meddle, but to stand firm against Catholic endeavor to compel Protestant America to pull Roman Catholic chestnuts out of the Mexican fire? The New York 'Times' and Dr. Nicholas Murray Butler flare up at the idea of Smith's religion being a bar to his Presidential ambitions, and fervently ask both earth and Heaven why it should be so, but a main part of the answer lies right here, in this Mexican incident. We do not want a Catholic President because Roman Catholics would continually use him to advance their policies, to give extraordinary and highly valuable publicity to their Church, to strike down their enemies, to secure special favors under every sort of camouflaged executive orders, to turn Washington into a Roman Catholic citadel and because they would have under their thumb a man who has greater authority and greater opportunity for the exercise of authority than any reigning monarch in the world today, even Mussolini not excepted. The President of the United States is Commander-in-Chief of all the military and naval forces of the nation, and as a Catholic he would seek in every pos-

sible way to strengthen the Roman Catholic program to make the leadership and personnel of the army and navy predominantly Catholic. We do not want a Catholic as President of the United States, because he would be under the command of the Roman Catholic Church."

Russian Protestants in Jersey City

In the Jersey "Journal," Aug. 24, "Jake the Russian," a World War veteran and a liberated Russian Catholic, has a letter. In this, after referring to the many foreigners who were allowed to hold indoor and outdoor services in Chicago at the recent Congress, he says:

"The Christ Pentecostal Mission of 192 Grand Street, congregation composed of Russian Protestant foreigners, several of whom served in the World War, are unable to get permission from the city authorities to hold their Eucharistic Congresses out doors because the pastor is not a citizen. It seems strange that people who pay taxes, and help build the city are denied such a privilege while Mr. John Bonzano, a European resident and taxpayer, meets with no difficulty in securing such a privilege in our glorious land.

"As a World War veteran and as a liberated Russian Catholic I resent the injustice meted to these peaceful followers of Christ."

Send ten cents to the office for "The Mind of the Vatican on American Political Institutions." "Roma locuta est, causa finita est."

Making America Catholic

It will be the irony of fate if, after this nation has grown great by a policy of liberalism towards all, a Latin-speaking religion, made strong by immigration, should take advantage of our liberal laws to shelter and strengthen itself until it stole away our liberty and subtly bound us with the fetters of Romanism. One of our most perplexing tasks is so to guide the affairs of this nation as to prevent this catastrophe, and at the same time see that equal justice is meted out to all citizens and religions. No religion, however, must use American freedom as a cloak to cover itself until it grows strong enough to cast the cloak away, and thus disclose its own selfish and tyrannical character.—George W. McDaniel, D. D., in "Watchman-Examiner," Aug. 19, 1926.

As to November

All those who recognize the existence and menace of the Papal Peril should, with regard to the elections in November, assume that the anger of the alien Roman hierarchy against the Administration for its refusal to act as catspaw for the Pope in the affairs of Mexico is likely to be made manifest in various ways. It must also be borne in mind that many non-Catholic insurgents against the Constitution in regard to Prohibition are likely to vote for Catholic candidates because of the well-known affinity between Rum and Rome in American politics. It behooves every citizen who believes in upholding the Constitution, and in curbing the influence of the alien Roman Church in our

politics, not only to vote for candidates who represent his own views, but to get others to do the same thing. One thing can be safely predicted—that the full Catholic vote will be cast for the friends—or tools—of the Church of Rome.

KIND WORDS

Spokane, Wash.—"Please send the Magazine for one year, for which I enclose \$1.50. Have been wanting to subscribe for a long time, but could not locate you until I read your advertisement in the Toronto 'Sentinel.' I am with you in your fight against error and superstition which hinder the light of the Gospel from finding its way into the mind and heart of Roman Catholics and others, and so believe it to be my duty to support such Magazines as yours."

From a Converted Catholic

Chicago, Ill.—"I thank you much for the pamphlets on the Eucharistic Congress and for a copy of THE CONVERTED CATHOLIC. I am glad you uphold the fundamental facts of Christian doctrine, namely, Jesus Christ, crucified, risen and coming again, once delivered to the saints and never changed. May God's blessing rest upon you for all you do to rescue Roman Catholics from the Hell and purgatory they are being kept in by their Church. I am glad God took me out from that system and permitted me to see the light. The Roman Church buries human affection by its doctrine of Mariolatry; buries human conscience by its confessional, and buries the human intellect by its doctrine of the Eucharist and the Mass."

Write to the Local Paper

On various occasions we have urged our readers to use the columns of the local journals for Protestant propaganda of various kinds—more especially in stating the facts, historical or theological, when misrepresented by the priests of Rome. There is great temptation to neglect this important field of Protestant endeavor because of a widely spread impression that "Rome controls all the newspapers," and from a conviction that anything "on the other side" concerning any "terminological inexactitude" on the part of a bishop or priest "would never get in."

We are indebted for the above euphemism for a lie to a radical member of the British Parliament, who said on the floor of the House that a statement just made by Lady Astor was "a lie." When called to order by the Speaker for using that word, he substituted the expression quoted above. It may be noted in passing that many Catholic priests and journals frequently fall into terminological inexactitude—especially on historical subjects and personages.

On other pages will be found some interesting results of letters to the Editor of a daily paper in a city where such effort would seem to be futile for more reasons than one. In writing such letters be careful to simply state facts, giving brief quotations from authorities, or at least references to such, avoid anything like rudeness, discourtesy or personalities, keep within 500 words, as to length (350 will usually be still better), and—write on only one side of the paper. This last is of as much importance as any of the others.

CHRIST'S MISSION SERVICES

At the re-opening service on Sunday, Sept. 12, Rev. S. L. Testa discussed the question: "Will Calles go to Canossa?" The speaker narrated the trip to Canossa made by Henry IV, Emperor of the Holy Roman German Empire, when Pope Gregory VII, who was then wintering at Canossa, in Italy, forced the Emperor to kiss his toe and to allow the Pope to place his foot upon the Emperor's neck as an admission that the Pope was superior to him in power. The speaker also related how Henry IV, later, compelled Pope Gregory VII to be exiled from Rome, so that the Emperor in turn practically placed his foot upon the Pope's neck to avenge the insult at Canossa.

Mr. Testa expressed admiration for President Calles, of Mexico, who, though a member of the Pope's church, dares to defy his title of "Emperor of Emperors." In this connection he called attention to the fact that the Reformers were formerly Roman Catholics, and that such Roman Catholic countries, as Italy, France, Mexico, and others know the inside workings of the Papal system; hence their efforts to throw off the yoke of subjugation in temporal affairs in their respective countries. Mr. Testa said the Pope knows he can hoodwink and cajole Protestant office-holders and voters who take special pride in being considered extremely "tolerant" and unacquainted with history, but that he has learned from experience to be more careful in dealing with Roman Catholics who sometimes defy him when he meddles in national affairs.

THE REVERSIBLE KNIGHTS OF COLUMBUS

On August 6th, the New York "Herald-Tribune" in its report of the convention of Knights of Columbus at Philadelphia, headed its account with this paragraph: "Knights of Columbus meeting in Philadelphia pledged \$1,000,000 to fight the Calles church edict, and demanded the United States act to end 'religious oppression.'"

The resolution unanimously adopted, said in part: "We would be neglectful of our duty if we did not register an unqualified protest against the policy of President Calles upon his recent despotic use of the armed forces of his military regime in oppressing the great majority of the people of Mexico, who are struggling for the right to worship God according to the dictates of their conscience.

"We call the attention of the American Government to remind it that the representatives of Calles have insulted and degraded and expelled American citizens, men and women, under circumstances that are abhorrent to our conception of Constitutional Government."

Further on occur these words. "We further point to the significance of the patronage bestowed upon these military despots [Calles and Obregon] by the continuance of such recognition, and particularly by the discriminating favoritism shown to Calles by the continuance of the embargo which makes the Calles ascendancy possible." And another paragraph said: "The period of watchful waiting or any other such procedure is over. We, as American citizens demand of our Government

that this action be taken forthwith

The whole country understood that the Knights of Columbus were "demanding" that the Government withdraw its recognition of the Mexican Government, and that it should lift the embargo against the exportation of arms and munitions of war to that country.

Matthew Woll, a Roman Catholic Vice-President of the American Federation of Labor, was quoted in the New York "Times," August 16th, as having written in a Labor organ: "The Knights of Columbus and other ardent Catholics declare it a reign of religious persecution. They would have the American Government remove the existing embargo against shipment of arms into Mexico and unconsciously add fuel to a dangerous fire that threatens consequences not confined alone to Mexico but to neighboring and distant States."

On the 20th the New York "Sun" had a San Antonio, Texas, dispatch, saying that the three Mexican delegates to the Knights of Columbus Convention at Philadelphia did not desire any intervention on the part of the United States: also that they did not represent the Mexican clergy at Philadelphia, but only the members of their order.

For some reason that did not appear on the surface, Mr. J. A. Flaherty, Supreme Knight, called upon President Coolidge at his Summer home on September 1st, and delivered a lecture to him on the past history of our dealings with the Mexican Government, the apparent purpose being to show that our

Government is responsible for the present situation by its Mexican policy since the time of Carranza. Just now much actual knowledge Mr. Flaherty has of either Bolshevism or of the Calles Government is uncertain, but he gave the President the benefit of his views on alleged points of similarity. In a dictated statement he expressed the hope "that the Government might use its good offices to ameliorate the conditions which now oppress the Mexican people."

The "Times" account of this attempt at dictation to the President of the United States on a matter of foreign politics in the interest of the Mexican hierarchy, says that Mr. Flaherty explained that the Order is "(a) Opposed to intervention in Mexico; (b) Against lifting of the arms embargo; (c) In favor of continuance of recognition of the Calles Government; (d) Without evidences of outrages against American citizens in Mexico to be presented to the President; (e) Desirous of sympathetic action by this Government to put an end to conditions there and not to afford support or aid to President Calles in the present conflict between the Catholic Church and the Mexican Government."

On the whole, the American people should be grateful to Mr. Flaherty for his practical demonstration as to the length to which the Order will go in attempting to dictate to the Administration on the character and conduct of its policy towards a foreign nation with which we have officially "friendly" relations.

While the reasons for the complete

reversal of form presented in the foregoing paragraphs is a matter of speculation, it is reasonable to suppose that some of the Knights themselves felt that the Philadelphia resolution was a tactical blunder in view of existing circumstances. Whether Mr. Flaherty's statement after his visit to the President will mend matters for the Order remains to be seen. The American public may not be as stupid as the Supreme Knight apparently thinks it is.

* * *

From the Mexican Consul-General

On September 9th, the following letter appeared in the Jersey [City] Journal (One paragraph, not referring to Mr. Flaherty, is omitted.)

Dear Sir: One of the national press bureaus has sent from the President's Summer home a dispatch which has been broadcasted throughout this country which is most remarkable for two things. First, for its frankness in stating what the lay spokesman for the Catholic Hierarchy, the Knights of Columbus, wish the Government of the United States to do, and second, for the statements of the president of the Knights, Mr. Flaherty, contained in the same dispatch.

This dispatch, printed in the papers of September 2nd, says that Mr. Flaherty came to the Summer White House to present and discuss the resolution of the Knights of Columbus calling "for action to protect Catholic churchmen in Mexico in their religious dispute with President Calles."

Here at last the people of the

United States have the story of what has been called "the Mexican religious question" in all its baldness. No subterfuge; no claim that the property interest of any citizen of the United States has been jeopardized, but the Chief Executive of the United States is deliberately asked by the representative of the Catholic Hierarchy to interfere with the acts of the Chief Executive of another sovereign Government who is insisting that the representatives of an ecclesiastical establishment obey the sovereign law of the land as laid down in its Constitution.

The immense effrontery of such an act surely needs no comment to a people with such traditions as those of the United States.

Mr. Flaherty's own statement is in keeping with the resolution that he presented to the President. The fall of the notorious Victoriano Huerta, who seized power over the murdered body of Francisco Madero, has always been resented by the Catholic Hierarchy. It is a matter of record that members of that body, both with money and influence, tried to keep Huerta in power. It is a matter of record that many of the higher prelates of the Hierarchy were compelled to flee from Mexico after the fall of Huerta in fear of being punished for the part they had taken in his usurpation of power. . . .

Mr. Flaherty says that "the conditions existing in Mexico result from the interference by this Government (the United States) and that but for such interference the Carranza, Obre-

gon and Calles Governments would not have existed.

This is capable of only one inference—Victoriano Huerta, or a successor as pliable in the hands of the Hierarchy, would have been in power now and there would have been no Church question if the policy of the administrations of Presidents Wilson and Harding had been different.

Perhaps some day Mr. Flaherty will understand that Presidents of Mexico are chosen South of the Rio Grande and not North of it. Perhaps he will also understand that Mexico is a sovereign Government, carrying out the will of the people and not changing its policy according to the amount of pressure exerted from outside.

I am sorry that Mr. Flaherty's sense of logic is not better developed. On the one hand he finds fault with what he claims was the wrong policy of two American Presidents in interfering with internal affairs in Mexico. On the other hand he now asks another President of the United States to interfere in the settlement of the internal problems of that country.

Evidently the interest of the Catholic Hierarchy are more potent in his mind than a sense of logic. He resents any interference by any administration of this country in the interest of anyone opposed to the special privileges of the Church, but he welcomes this same interference in support of such privileges.

ARTHUR M. ELIAS,

Consul General of Mexico.

PAPALISM IN TEXT-BOOKS

One of the most popular history text-books in our American colleges is "A Political and Social History of Modern Europe," by Carlton J. H. Hayes, Professor of History in Columbia University. Professor Hayes is a convert to Roman Catholicism, and his book, where it touches on religious matters, presents some interesting features. At the beginning of the appendix Professor Hayes prints a list of "rulers of the chief European States since the opening of the 16th Century," which leads off with a catalogue of the Popes from Alexander VI (1492-1503) to Pius XI (1922—). This in spite of the events of 1870! At the end of a chapter on "Social Factors in Recent European History" we find under the head of additional reading on "Christianity in the 19th Century," a page of references almost solidly Roman Catholic, among which Nielsen's well-known "History of the Papacy in the 19th Century" is sandwiched in accompanied by this note, "An unsympathetic treatment from the pen of a Danish Lutheran bishop!"

On page 225, Vol. II, is this statement, whose bearing on current events in Mexico is so obvious that it will bear quoting in full:

"Protestantism, being essentially individualistic, had, from the very nature of things, never developed any strong ecclesiastical organization, and whatever organization it did possess was in the form of churches that tended to be pretty rigidly national in scope, and in action thoroughly subservient to the secular Governments. Roman Catholicism, on the contrary, with its insistently

international character, an anti-national Pope, a disciplined hierarchy, and an authoritative manner of speaking its mind, was ever a possible check upon the supremacy of the lay state. Thus, irreligious statesmen who could afford to ignore organized Protestantism usually found it necessary to guard against anathemas from the bishop of Rome."

Eucharistic Adoration at Nicea

The following letter appeared in a recent issue of "The Churchman":

"I wonder whether the advocates of Eucharistic Adoration are aware of the fact that the Nicene Council itself condemned this doctrine in one of its decrees; at least so declares Thomas Becon, chaplain to Archbishop Cranmer. 'Notable,' he says, 'is the doctrine of the Nicene Council, which commanded that we should not direct our minds downward to the bread and cup, but lift them up to Christ by faith, which is ascended up into Heaven really and corporally and not present carnally in the Sacramental bread, as the Papists teach. Christ, while we live in this world, is not to be seen with the eyes of the body; but of the spirit, by faith. If we see and worship Christ aright, we must see and worship Him in spirit sitting in His glory and majesty above in Heaven at the right hand of God His Father, and not behold Him in the Sacramental bread with the corporal eyes, where nothing is to be seen, felt, tasted or received with mouth, but bread only.'"—(Rev.) Philip W. Fauntleroy.

"Lake Mahopac, N. Y."

REACTIONS OF THE CHICAGO CONGRESS

A few days ago a Roman Catholic gentleman said to the writer, "I was talking to some of my Knights of Columbus friends last week, and I told them that the Eucharistic Congress had made Al Smith's coffin, and that the resolutions passed by their Philadelphia Convention demanding intervention in the interests of the Church by the American Government in Mexico, had put the nails in it."



Every day affords evidence that the reaction against the Roman Church created by the Congress, and its most conspicuous features is widening in range and increasing in intensity in many directions. For example, the September "Forum" (247 Park Ave., New York) has an article by Stanley Frost, "Alien Piety in Chicago." It is, in the words of a learned friend, "admirable, broad, well-balanced and true." We regret that its length precludes giving more than a few of the salient passages. It begins by referring to the "distaste, if not a stronger repulsion" toward the manifestations which accompanied the progress of the Cardinals, and later, toward the ceremonies themselves. "This was none the less real for being carefully denied expression by the more articulate and respectable Protestants." . . . "There was a disapproval of the Congress and of the whole atmosphere surrounding it . . . found both among those of the most liberal intention and practise, and those who, for religious purposes, have ceased to be Protestants at all. . . It was at once bristling, sullen and derogatory."

Further on: "It [the Congress] was instinctively recognized as a symptom, perhaps as a part of our great problem of lack of assimilation of recent immigration, and so came into a share of all the emotions, convictions, disputes and prejudices which center upon the problem of alienism in this country. These I submit, are not religious, but politico-nativistic questions. It is to be suspected that the chief impact of the Congress upon American Protestantism and especially upon liberal Protestantism, is from this direction."

After a page of admirable description of what many readers are likely to consider the manifestation of superstition rather than "faith," we read, "It was the ceremonies themselves. . . which seemed to a Protestant most impressive, and certainly most unalterably alien to America . . . The mind could not fit these enormously magnified ceremonies into any place in American life as it was through every generation until this. . . The Congress was, in fact, a flawless jewel of religious emotionalism, ritually evoked and expressed; the crowd was little more than a stupendous setting. It was a supreme achievement of priestcraft."

After another page devoted to the religious aspects of the gathering we read: "The difficulty comes because it took place in America and was so insistently declared to be American in its nature. . . . but through all constantly there kept intruding facts, actions and ideas which were utterly at variance with our American tradition.

Most obvious was the physical fact that the people were, with very few exceptions, anything and everything but Americans. Irish mostly, French Canadians, Poles, Slovaks, a few Germans—a score of races. . . The programs were printed in thirteen languages! The atmosphere, the languages, the faces were all those of Ellis Island, perhaps, but certainly of nothing more American than that."

After paragraphs relating to the "reverence" with which the prelates were hailed on all occasions and the many signs of respect and subjection shown them, and the fact of a distinct likeness in the faces of all the prelates "as having been stamped with the seal of The Church Paternal" we give the concluding paragraphs in full:

"The incongruity of such royal state being kept by any man who is truly the representative of the One who had not where to lay His head is so great that in the typically American mind the idea is wholly rejected. It then appears that state, pomp, power, ceremonies, are concrete and material, rather than symbolic; that all are directed not toward a Divine Kingdom but toward very temporal power and wealth; that the whole stately and emotion-stirring ritual is exactly the same mechanism as that which is made to enhance earthly royalty; that there is nothing spiritual about it except in so far as a clever priesthood is taking profit from the spirituality of others. This point of view takes quite literally such remarks as that of Robert J. Casey, who in the Chicago 'Daily News' described the cardinals as 'overlords

of the greatest dynasty left in the world.'

"Surely there can be no question that it was to escape from dynasties of every description, more than for any other one thing, that drove to this continent the men who made the America of all but the last few years, and just as surely they would have resented bitterly the fact that any such display as the Eucharistic Congress was held upon the soil they helped to win, and would have denied vehemently that there was anything 'American' about it!

"So, for all the beauty and fineness of the great gathering at Chicago, and for all its spiritual values, one fact stands out: it was alien and foreign to America of the past, and even to America of today. Cardinal Mundelein was right: it could not have been held anywhere in this country ten years ago. To-day it might be held in Boston or New York, perhaps Philadelphia as well as in Chicago. But it could not take place in America."

AT CHICAGO

Would He not shrink before this vain display,
Who from the Temple drove the trading horde
And firm rebuked the crowd who called Him
Lord,

Avoid of place? And lo, in frank dismay
Would He not anguished cry as priests hold
sway,

Glorying in faith perverted, whose red sword
Has slain its millions, claiming His accord,
"How long, O God, how long shall men be-
tray?"

For once again they press upon His brow
The thorns and mask His service to the world,
In bold defiance mock His life sublime,
Tricked out with Pagan rites, false then as now,
'Mid vast theatric pomps, cheap gauds unfurled,
As if some Caesar staged a Roman mime.

Harvey M. Watts, in "The Forum," Septem-
ber, 1926.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1890," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

WHAT "THE GOSPEL" REALLY IS

Last month we published a story about the conversion of a French Catholic tramp, in which occurred the following sentences: "That night he saw the curé [parish priest of his native village], to whom he said, 'Monsieur Curé, I want to know here and now what is the meaning of the Gospel.' The curé was a merry man, and the words of the wayfarer made him laugh.

"'You, Louis, you want to know the meaning of the Gospel? And this very night—and now?' The curé sat back in his chair and laughed. 'My son,' he said, 'these forty years I have been talking and reading about the Gospel and I don't understand it, and you want to understand it this night and now,' and the curé laughed again. 'But, Monsieur Curé, the woman said, 'The Gospel will transform you,' and I am a poor sinful man, with no power to save myself when the thirst for absinthe is upon me.' For answer the curé shrugged his shoulders and spoke light words."

The Gospel concerning which the curé said he had been talking and reading "these forty years" was not the Gospel taught in the Catholic Bible, though it may have been, and presumably was, the Gospel—such as it is—of the Creed of Pope Pius IV. And there is not a word in that Creed that would give the slightest help or hope to any drunkard.

The Catholic Bible contains practically nothing of the Creed of Pope Pius IV, but it does contain the real teaching of Christ and of the Apostles whose messages were inspired by the Holy Spirit.

Few Catholics have to be told that the great cause of all the misery in the world is Sin—the violation of the laws of God. The same applies to their own lives personally. Their priests often impress upon them the nature and consequences of sin, but what they do not tell their people is that they can, here in this life, be delivered from both the guilt and domination of sin. For this there are obvious reasons, but one of the principal of these is the fact that they do not know it themselves.

The Catholic Bible tells us that

God so loved the world as to give His only begotten Son; that whosoever believeth in Him may not perish, but have life everlasting.—John III, 16.

And in Matthew i, 21, we read

Thou shalt call His name Jesus, for He shall save His people FROM their sins.

In Matthew ix, 6, our Lord says, Himself, that "the Son of man hath power on earth to forgive sins," and in Mark i, 14, 15, we are told that Christ went to "Galilee preaching the Gospel of the Kingdom of God, and saying . . . repent, and believe the Gospel."

In Acts xvi, 31, St. Paul told the warden of the Philippian prison when he asked what he should do to be saved, "Believe in the Lord Jesus, and thou shalt be saved." (The "believing" that Paul meant involved his turning away from paganism and presumably a complete change in the earning of his livelihood.) But the Apostle says, in Romans vi, 1, that this faith brings "peace with God, through our Lord Jesus Christ, by whom (v. 11) we have now received reconciliation."

In Romans viii, 1, we read that there is now therefore "no condemnation to them that are in Christ Jesus, who walk not according to the flesh." Jesus said, John xiv, 23: "If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him." These things being so, we are not surprised to learn that the "fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." And St. Peter describes the persons to whom he wrote his First Epistle (chapter i, 3) as having been "regenerated"—"born again," in the sense intended by our Lord in His declaration to Nicodemus in John iii, 3. Then he says that these regenerated people, "by the power of God are kept by faith unto salvation;" and in verse 8 he describes them as rejoicing "with joy unspeakable" as a result of the revolution in their individual lives caused by their acceptance of the true Gospel of Jesus Christ.

Jesus Christ is no respecter of persons, and He is just as willing and able to transform the lives of Catholics to-day as He was in the days of the Apostles to revolutionize the lives of pagan Greeks, Romans, Egyptians and other peoples of Asia and Northern Africa, as well as Jews.

The word "Gospel" means "good news;" and surely the best news that can come to any man is that he can have removed from his life the main cause of all his own personal troubles, as well as of all the disastrous happenings of crime that take up so much space every day in the newspapers.

And, it must be said, not only will the Gospel as set forth above transform your life, but that it is the only power that will. Attendance at Mass will not do it, going to confession and receiving absolution will not do it; nor will any amount of good works or endless repetition of prayers, or compliance with all the requirements of the Church. Readers who have been real practising Catholics all their lives know this to be true; nobody knows it better.

But what will do it—to use a figure not previously mentioned is spiritual contact with the Blood of Jesus Christ which St. John says (I John i, 7) “cleanseth us from all sin.” In the ninth verse the difference between what Christ can do for you and the absolution of a priest is set forth in this striking form: “If we confess our sins [to Him], He is faithful and just to forgive us our sins, and to cleanse us from all iniquity.” Now, no priest has ever professed to do this last for you. He knows he cannot do it. So far from doing so, he expects you to come back to him again, having committed the same sins over again, with perhaps some others as well.

But Jesus CAN cleanse you from all sin. He can deliver you from its domination, and enable you to live every day a life well-pleasing in His sight. And this experience will bring peace and rest and joy into your life that will be a source of comfort and wonderful sustaining power amid all the changing circumstances of life.

In the Boston “Transcript,” August 28th, Mr. Jacob Fritz, superintendent of the Merrimac Mission in Boston, thus describes his deliverance from sin:

“January 28, 1926, found me a total physical wreck, with failure written over every line of life. On that Sunday afternoon at the Brotherhood meeting of the Ruggles Street Baptist Church, I sought and found my mother’s God. When the invitation to accept Christ was given, I arose to my feet, ‘Men,’ I said, ‘If there is a Power that can come from anywhere that can take sin out of my life, I want it.’ No sooner were the words spoken than I heard a voice from the Upper World saying, ‘Son, give Me thine heart!’ I looked up with ‘Lord, help me!’ and the work was done. Christ does not interpose to help us until we learn that we cannot help ourselves; until we feel our utter weakness and lean on His great strength.”

If you desire to prove the truth of this Good News, speak to our Lord at once—just where you are. You need not even kneel down unless you think that will help you. You can just lift your heart to Christ—to Christ Himself—not to the Virgin Mary or any saint or angel) and say that you earnestly desire to receive from Him that salvation from sin that He came to this earth to give you: that you renounce all in your life that you feel to be contrary to His will as revealed in the Scriptures, and that you claim from Him the spiritual power to enable you to do what your human will power cannot accomplish. He has said that He will not cast any out who come to Him that way. And through all the centuries He has never been known to refuse pardon, power and peace to any sinner who came to Him in the manner described.

On the other hand, right in your own town you can find in various churches and “missions” people who can testify to the truth of what has been written—and some of them have been “greater” sinners, perhaps than you have ever been.

Anyway, put Him to the test—and do it NOW!

"NEW UNDER THE SUN"

For the first time since he first had any connection with Christ's Mission (1900) has the Editor seen any plea for the evangelization of the Catholic people outside of the Mission except in special mission publications. This one is not in any of the denominational organs, where we might reasonably expect to find it, but in the Toronto "Sentinel," which is not a "religious" paper in the ordinary sense of the term. The article itself is given below. The effects of this "speechlessness" on the part of the religious Protestant press of the last thirty years are perhaps most strikingly visible in the strength of the opposition to the Prohibition laws, and the extent of Sabbath desecration among members of the various denominations.

A PROTESTANT DUTY

Toronto "Sentinel," August 10, 1926

It is well for Protestants to be reminded occasionally that it is their duty as well as their privilege to present the Protestant Gospel message to their Roman Catholic fellow-citizens.

In connection with the question of doing evangelization work in Roman Catholic communities, especially in Quebec, it is often asked: "Why disturb the faith of our Roman Catholic neighbors?" The reply of the honest Protestant is: "To give them what we believe to be something better than they now possess." It is as legitimate for Protestantism to make a direct effort to convert Roman Catholics as it is for Paulist Fathers to conduct missions in Protestant centers. If Protestantism is worth while, and statistics prove that

it is, then it is worth sharing with our Roman Catholic neighbors. . . . Protestants can only prove their sincerity and justify the existence of Protestantism by making an honest effort to convert Roman Catholics to the Protestant faith.

But conditions exist in all strongly Roman Catholic communities which make it a patriotic as well as a religious duty to continue and extend the work of teaching and preaching Protestant truth in Roman Catholic districts. There are thousands of former Roman Catholics who have turned away from their church and have become skeptical and atheistic. Taught by their priests that their church has a monopoly of Divine truth they have discovered the errors and inconsistencies of Romanism and are unable to realize the possibility of finding the genuine article outside of the Roman system. As these ex-Romanists increase in numbers and influence, they become a menace to both Christianity and citizenship. They constitute a religious and a patriotic problem with which the Roman Church is admittedly incapable of coping. Protestantism is not responsible for their present anti-clerical and skeptical state of mind, and Protestantism alone can deliver the message that can save them for religion and good citizenship.

The obligation of Protestants to continue and extend the work of evangelization among Roman Catholics as a patriotic as well as a religious duty, is concisely stated in an interesting book recently published, entitled, "The Burning Bush and Canada," by Rev. R. G. MacBeth, M.A., D.D., of Van-

couver. After commending the "enormously effective" work of ex-priest Rev. Charles Chiniquy and other Presbyterian evangelists, Rev. Dr. MacBeth, at page 66, adds:

"This work of French evangelization has been the subject of a good deal of discussion. In favor of it we argue that Romanism is not friendly to the free circulation of the Bible nor to education for the people as a whole, that Romanism represses individuality and checks aspirations after civil and religious freedom. It is further stated that Romanism is the Church dominating the State by direct interference, and hence works for a solid vote which is a distinct menace to intelligent democracy. Moreover, there is a very pronounced tendency in the direction of skepticism on the part of men who have lost faith in some of the extravagant claims of the Church of Rome. Such men fall into practical infidelity if they are not given a new grip of truth through the free appeal of Protestantism to their intelligence and spirit. And nothing is so great a calamity as atheism, which is the seed of anarchy. Hence we have continued to press forward our religious and educational work in Quebec Province."

A "Policeman's Lantern"

A letter to "The Churchman" (July 10) has a significance that does not often attach to such communications, because the writer undoubtedly speaks for many other laymen beside himself. The writer, a learned expert in racial, political and cultural problems, says:

"Dr. Robert Johnston's article,

'Protestant and Catholic,' in 'The Churchman' of June 12, quotes Canon Carnegie's Anglicanism on the ecclesiastical and theological points of difference between these two great cultures in the Christian world. But he misses the political difference, which, so far as ordinary, non-ecclesiastical folks are concerned, is the gist of the whole matter.

"To-day, in the world of religion viewed institutionally, Roman Catholic internationalism is a most alluring sight," says Dr. Johnston. But Canon Carnegie has also a word in his book on that aspect of the question: "The Roman Catholic Church confronts the modern world as the advocate of religious internationalism, but of internationalism of a kind repugnant to the most progressive races, and incongruous with their free and democratic instincts and institutions."

"This is the record of history, beside which ecclesiastical and theological differences may, for all we laymen care, be thrown in the discard. That is a just saying of Poultney Bigelow, writing in the 'Chronicle' for April: 'History is to Romanism what the policeman's lantern is to the burglar. History exposes what the Vatican would hide.'"

If the children of Papal parochial schools are taught that lying or deceit or any other form of wrongdoing are justifiable if done "for the good of the Church," that teaching is "inimical" to the welfare, not only of the nation, but of the children themselves.

SALVATIONISM IN CATHOLIC COUNTRIES

Italy

The Salvation Army, like other bodies who carry the real Gospel to the people meets opposition from the same Church that is crying out for "religious liberty" in Mexico. Recently, however, a prominent Italian city official, upon learning of our developing activities in his city, stated emphatically, "The Army is a necessity to this city," and during the past year or so His Majesty King Victor Emmanuel III has himself indicated his appreciation of this "very meritorious Salvation Army," says the London "War Cry," July 24.

Despite the approbation of some in high places, a number of comrades at Trieste and at Florence have been fined, to the total amount of about 800 lire, for selling "The War Cry" in the streets. In Trieste, the authorities have cancelled our official permit for the sale of the paper, and also have forbidden open-air meetings—"in the interests of public order!" Appeals have been made to the officials responsible, and Major Ebbs has had consultations with a very high personage in Rome, but the Army is, for the moment forced to accept the decision of the local prefect of police.

At Brescia the proprietor of the hall, encouraged by his religious advisers, has taken action against the officers in order to turn the Army out. One of the finest of advocates has been engaged to plead the Army's cause, but the decision will not be

made known for several months. In the meantime the meetings are going on, and many Catholics are finding salvation. One organization was formed for the express purpose of wiping the Army out of existence. A short time ago many thousands of signatures were secured and a petition sent to the prefect that he would order the officers to leave, but—*they are still there!*

A certain section of the Italian press also publishes very bitter articles against the Army, but to counterbalance this a few other journals have printed articles which are highly favorable; the opening of the Women's Hostel at Paris has been especially emphasized.

Spain

In Barcelona, is an outpost of Leicester I corps in England. Miss A. M. Jones, one of its soldiers, who is a teacher of languages, writes thus of her work to the London Headquarters: "I receive weekly thirty copies of the London 'War Cry,' which I have to fetch from the post office, and I start distribution from there, going first to a German firm and thence to the British Consulate.

"Yesterday I spent four hours with 'The War Cry,' getting back to my address, Calle de la Providencia 135. Gracia, Barcelona, from the port by car. I went in the opposite direction from about 4.45 p. m. until 8.45 p. m., my round including a prolonged call.

"The British 'War Cry' is winning its way among British residents. I

also receive each week a consignment of the French 'War Cry' and it is gaining ground amongst the French population, especially influencing them in favor of the Army since the recent triumphs in Paris.

"Ten copies each of the Argentine 'War Cry' and 'Young Soldier,' through the kindness of Staff-Captain Palaci have, so far, always been regularly disposed of. I am also allowed free, by the Bible Society, as many Gospels, Testaments, and Portions as can be used."

Peru

A son of the Army bandmaster at Callao threatened with tuberculosis was sent to Arequipa for the benefit of his health. He almost at once commenced meetings on Army lines, and all the time he has been there has worn his uniform, no easy task in any South American country. This daring "son of the regiment" has had some wonderful results and already has won 120 converts as lion-hearted as himself.

Open-air meetings have hitherto been disallowed in many parts of Peru, but this young man approached the authorities and obtained permission to hold salvation campaigns in the principal "plazas." Such happenings enraged certain of the inhabitants, and frequently the Salvationists have found themselves assailed by a shower of stones. Nothing daunted, they are pursuing their course, keeping firm to their newly discovered faith.

At Lima, the capital, one of the women-sergeants has endured perse-

cution because she persists in wearing her uniform.

She was at one time employed as a public vaccinator, but because of her refusal to discard her uniform she was discharged. Despite the fact that she is a widow, with a small boy to bring up, she gladly makes the sacrifice, and trusts in God.

Catholic Toleration

While the high priests of Rome are prating about "religious liberty" in Mexico, we can see how empty such a phrase is when we look at the treatment accorded to Protestants to-day in Spain, Italy and Poland. The "Watchman-Examiner," July 1, says:

A pamphlet, published in Polish by Rev. S. Bortkiewicz, of the Evangelical and Baptist Union in Poland, reached us. Its chief aim is an appeal to the Polish Government and the public. It refers to the persecution to which Baptists and evangelical Christians are exposed since the Polish republic was established. The author names five locations where the local authority has encroached upon religious meetings, arrested and imprisoned the leaders, fined heavily the proprietors of the places where the congregation worshiped, and confiscated Bibles and other religious literature. It may be added that the Polish authorities are persecuting even more the Polish National Church which denounced the Pope and adopted a liberal confession of faith, retaining all the rites except the supplanting of the Latin language with the vernaculars.

THE LORD BALTIMORE MYTH AGAIN

[Condensed from article in "New Age Magazine," Washington, August, 1926, reprinted by courtesy of Editor "The Masonic Digest," Los Angeles, Cal.]

The article was originally written in reply to a letter to the Californian magazine by a Roman Catholic, who quoting part of Mr. Davis' address at the Eucharistic Congress desired that "the Church should receive credit" from the Editor "for a generous spirit of tolerance."

The Editor says in reply that he would gladly give currency to the story of the generosity of the Roman Catholics in early Maryland, but unhappily history does not support the broad claims of Roman Catholic protagonists. Roman Catholic writers and missionaries have been assiduously circulating this pleasant fiction for many years, but we do not believe that the cause of tolerance is to be helped by misstating the well-authenticated facts of history.

The actual story is well presented in a book entitled "Romanism in the Light of History," written by the Rev. Randolph H. McKim, D.C.L., for many years rector of the Episcopal Church of the Epiphany in Washington, D. C. Dr. McKim based his review upon information developed as the result of extensive original research, and also upon certain generally accepted history texts, such as "Who Were the Early Settlers of Maryland?" by Dr. Ethan Allen (1865); "Early Religious History of Maryland; Maryland Not a Roman Catholic Colony," by the Rev. B. F. Brown (1870); "Maryland Two Hundred Years Ago," by Streeter,

and "Old Virginia and Her Neighbors," by the famous John Fiske.

From these original sources and authentic historical texts Dr. McKim drew very definite conclusions:

1. Lord Baltimore's colony, in the seventeenth century, was not made up of Roman Catholics but was composed in very large part of Protestants. A considerable majority of the colonists who sailed from Cowes in the "Ark" and the "Dove," the sturdy pioneers who were the first settlers of Maryland, were Protestants. Of the twelve persons who died on the voyage to America ten were Protestants. Before sailing the great majority of the colonists took the oath of British allegiance—the oath which Pope Urban VIII had charged the Irish "rather to lose their lives than to take."

2. The policy of toleration that became the fundamental principle of government by the young colony was accepted as a political necessity. Cromwell, himself a child of his time, and intolerant of what he called "Popery", was supreme on both sides of the ocean and it is not hard to guess what would happen to any colony that did not "tolerate" Protestantism.

Protestants in Majority

3. The Edict of Toleration was passed by a Legislature containing sixteen Protestants and eight Catholics, the Governor being a Protestant.

4. The charter granted Lord Baltimore by the English King, titular head of the English Church, required that the religion of the State Church be recognized. Under it the permission of the worship of both the Church of England and that of Rome was mandatory.

Gladstone, who made a thorough study of the subject, said: "Upon the whole the picture of Maryland legislation is a gratifying one; but the historic view which assigns the credit of it to the Roman Church has little foundation in fact."

But the best comment on the Lord Baltimore myth is to be seen in the restrictions and persecution endured by Protestants in Spain and Italy today, where the governments are being carried on in line with the famous "two swords" paragraph of the Bull "Unam Sanctum" of Pope Boniface VIII:

"Both swords, the spiritual and the material, therefore, are in the power of the Church; the one, indeed, to be wielded for the Church, the other by the Church; the one by the hand of the priest, the other by the hand of Kings and Knights, but at the will and sufferance of the priest. One sword, moreover, ought to be under the other, and the temporal authority to be subjected to the spiritual. For when the apostle says, 'There is no power but of God, and the powers that are of God are ordained' they would not be ordained unless sword were under sword, and the lesser one, as it were, were led by the other to great deeds."

MUSSOLINI AND ITALIAN PROTESTANTS

"Premier Mussolini is governing things in Italy with a high hand. He has decreed that all social and recreational centers under the auspices of Protestants must cease. He says: 'The Catholic religion is the only religion recognized by the state, the others being tolerated and nothing more.'

"Mussolini's edict in Italy against Protestants is in deep contrast to what the Roman Catholics are trying to do in America. Here they not only demand liberty, but use every kind of propaganda. The Mayor of our greatest city and the Governor of our greatest State kneel down publicly and kiss the ring of the Pope's legate. Yet in Italy the Young Men's Christian Association, the Methodists, the Baptists and the Waldensians are under suspicion and limited in the character of meetings that they are permitted to hold. We are believers in religious liberty, therefore we would not curb the Roman Catholics in this country, but we demand the same liberty for our people in Italy!"—"Watchman-Examiner," August 4.

The spirit animating this last paragraph, rather than the letter, is the main cause of the dangers of the present situation. Nobody would suggest the adoption of Mussolini methods to deal with it, but the Protestant religious press owes to its clientele proper instruction as to what the Roman politico-religious system really is, and the social, economic and political results of "Rome Rule." Taken as a whole, that duty has not been fulfilled.

ROME IN SOUTH AMERICA

While the priests of Rome on both sides of the Rio Grande are shouting about "intolerance," "religious liberty," and "the rights of the Church," this letter from a missionary in a South American country shows what they do when and where they have the power.

I am a missionary for Jesus Christ in South America, and have lived among this people nearly six years. I realize that many true ministers of the Gospel read your magazine, and are always glad to receive first-hand information of the work of the priests of Rome in lands that they dominate. I am sending you this that your readers may know what Rome would do if she had the power.

There were living in a large farming district, twenty miles from this town, a few simple believers in Jesus Christ, who loved to get together to read the Bible and sing songs of praise to Him that saved them. Before their conversion they were drunkards and lived immoral lives, but the power of the Gospel changed them. The Roman Catholic bishop heard of this. He found out that the owner of the lands was a Catholic, and induced him to take him out in his motor-car to meet with these Protestants. When the bishop arrived, he offered them his ring to kiss, but they all refused. He commenced a discussion with them, but was unable to convince them that they were in the wrong. He told them that he had power to forgive them their sins, but they replied that no man on earth could forgive sins, but God alone. The result was that he became very angry

and insulting, and told the few Catholics present that they must not allow any Protestant to enter their homes; and turning to the owner of the lands said, "You must give these Protestants notice to leave your lands as soon as possible." These believers are nearly all married men, and had built their houses, and had worked hard in fencing the tracts under cultivation. The outcome was that they had to pull down their homes and all their fencings and bring their families to town. It was a sad sight to see them and their little ones suffer hardship and want, but God gave us the privilege of helping them in their hour of need.

We have another young woman a Government school teacher, and the nuns have persuaded the mother of two girls attending the school to withdraw them as the teacher is Protestant.

God is working and we may soon see the day when this people will wake up and follow the example of Mexico. They are half way on the road and many have their eyes open for which we thank God.

These tracts are timely and should have a wide circulation: "Mixed Marriages" (with the pre-nuptial agreement demanded of the non-Catholic party by the Roman Church), five cents, twenty-five copies for \$1.00; "There are Klans and Klans," two cents, fifteen for twenty-five cents; "Protestant Speechlessness," five cents, twenty-five for \$1.00; "The Eucharistic Congress," five cents, thirty for \$1.00.

Every Papal parochial school is a menace to the State

A CONSUL GENERAL AND A JUDGE

We have received from the Hon. Arturo M. Elias, Consul-General for Mexico, New York, a press statement, in which he says: "Judge Alfred J. Talley, as President of the Association for the Protection of Religious Rights in Mexico, is reported as demanding again that the United States should break with the Mexican Government. . . . His statement that the position of the Mexican Government toward the Church is 'because the Church stands for individual and property rights' and that the Mexican Government's purpose 'was to drive out religion' are at variance with the facts. His reference to 'Bolshevik aims' is also in variance with the facts. Archbishop Mora y del Rio, is evidently better acquainted than Judge Talley with the history of Mexico for the day before Judge Talley's statements were published the Archbishop wrote a letter to the President of Mexico which he said was written 'to complain of the Reform Laws of the Constitution of 1857, effective since 1873 and subsequently incorporated in the Constitution of 1917.' We are sixty-nine years from the Constitution of 1857 and at that time such a word as 'Bolshevik' was unknown. This Constitution was modeled largely on that of the United States, and I must believe that Judge Talley has never read it or he would have known that it specifically protects 'individual and property rights.' Neither did it intend 'to drive out religion.' If it had, the first sentence

would not have been, 'In the Name of God and by the authority of the Mexican people.'

"Certain provisions in the Constitution and the Reform Laws growing out of them did take away certain special privileges from the Church Hierarchy, such as their being only amenable to 'ecclesiastical courts erected by themselves. It also provided for absolute liberty for all religious cults, thus abrogating the clause in the previous Constitution declaring the Roman Catholic religion to be alone recognized.

"The Church Hierarchy in the days following the adoption of the Constitution made no attempt to evade the real issue. It was an attack upon the special privileges they had enjoyed for centuries. Rome speaks out clearly, so clearly that its sentiments could not be misunderstood. Pope Pius IX fulminated against the Constitution. 'We raise Our Pontifical Voice with apostolic freedom before you to condemn, reprove, and declare null, void, and without any value the said decrees, and all other which have been enacted by the civil authorities in such contempt of the ecclesiastical authorities of this Holy See, and with such injury to the religion, to the sacred pastors and illustrious men.'

"Soon after, when the Hierarchy placed Zuloaga temporarily in the Presidential office, pledged to nullify and abolish the laws and decrees aimed at the special privileges of the Church, Pope Pius IX wrote him a letter praising his zeal and stating

frankly his joy in noting 'how earnestly you and your government desire to establish relations with this Holy See, and to work assiduously that our Holy Religion may flourish in its height of power in Mexico.'

"Judge Talley certainly has a right to champion the rights of the Catholic Church or any other Church to special privileges. He may honestly believe that it is for the good of the people of Mexico and other countries that such special privileges should exist, but neither Judge Talley nor any other spokesman for the Hierarchy has a right to becloud the issue. Let them emulate the frankness of Pope Pius IX. If their position is just and proper, they have nothing to lose from such frankness."

IN SPAIN TO-DAY

The Boston "Herald," August 21, has an extract from a recent issue of the London "Times," in which Rev. T. J. Pulvertaft said:

"The present situation in Spain concerning religious liberty has reached a very serious phase. . . . For some time after 1876 the law courts took back what the constitution allowed and even an advertisement of a Protestant school was considered a public manifestation against state religion. No building was permitted to be erected of an ecclesiastical form for Evangelical worship, all religious emblems were forbidden, and from native as well as from British churches crosses had to be removed before the churches were allowed to be used. Under the enlightened rule of King Alfonso XIII, royal proclamations

amplified tolerance, and, with some significant exceptions, Evangelicals enjoyed a tolerance administered in the spirit of liberty.

"The directory at first maintained the policy of the civil government, but in recent months a change has been made. Men are prosecuted and punished for singing hymns in their own homes, for having announcements of services outside churches, and for distributing leaflets of a purely religious character. Speakers have been forbidden to mention the Bible, or in any way to criticize the Roman Church in their addresses. The Evangelical papers have deleted all references to Evangelical work in Spain, and even the speech of the Cardinal Archbishop of Toledo eulogizing American religious liberty has been suppressed. The authorities, in reply to a protest, openly state they are determined to curtail Evangelical propaganda, and before me lies an extract from a letter from the Governor of one of the most important of Spanish provinces, in which he says, 'I have always made difficult, and will make difficult, all propaganda against our religion, which is the only true religion.'"

Never forget that the Roman Church is the most bigoted organization in the whole country. One good reason is that it is the only one that professes to be "the only true Church."

The sole Purpose of every Papal Parochial School is the Perpetuation of Priestcraft.

LAY CATHOLICISM IN JERSEY CITY

Curious Revelations of Catholic Psychology—Defective Knowledge of Secular and Church History—Novel Propositions—Strange Claims to Right of Private Judgment in Politics by the Laity

During the month of August a number of letters appeared in the Jersey [City] Journal, the chief interest of which for our readers will be the side-lights thrown on the mental processes of Catholic men and women. In one or two of them the reader might think he saw a guiding priestly hand, but no priest—if any did write—signed himself as such.

Following several letters during July on the theological aspects of the Eucharistic Congress, on August 4th, Thomas J. Harty commenced his letter with this inquiry: "Is it a crime to be a Catholic?" and after an uncomplimentary allusion to Mexico, made the singular statement, "That greatest of all honors—the Presidency of our Republic—must go begging before it can induce a Catholic to relinquish his faith in order to qualify for that honor." This aspect of the situation will surely be new to our readers.

On the 11th appeared this from John Henderson:

Sir: In your issue of the 4th, Mr. Thomas J. Harty asks, "Is it a crime to be a Catholic?"

To which, of course, the reply is: "It most certainly is not." But—

If I were invited to an official banquet and appeared in a coat of sky-blue velvet, pink breeches of the same material, and with white silk stockings, while I should not be guilty of any crime, I certainly should be Different (with a capital D) from

all the men dressed in the costume usual for such occasions.

The Roman Catholic cult itself is a square peg in a round hole in any State based on Protestant fundamental principles; and if Mr. Harty were better acquainted with certain official utterances of his own Popes on political matters, and with his own New Testament on theological points, he would not have asked the question quoted above.

May I suggest that he and other members of the Church who are becoming aware of the widespread and unfavorable reactions of the Eucharistic Congress, and incidents and propaganda connected with it, take the time to read pp. 120-132 inclusive, of "The Great Encyclical Letters of Pope Leo XIII," Benziger Brothers, New York, and see for themselves the Vatican teaching on American political principles; also the Gospel of St. John (especially chapters IV, VI, and XIII-XVII inclusive,) and the first two chapters of the First Epistle of St. Peter in their own New Testament.

If they will do these two things I feel sure they will begin to understand several things that now appear to them strange and "un-American."

Just below came this epistle, in which we may be sure no priest had any hand. Its caption was "Believes Protestants only should hold high office." It read:

Have read an article printed in the

Journal, of Wednesday, August 4th, 1926, by Thomas J. Harty, of East Orange, N. J. I approve of every word printed. Although I am a Roman Catholic, I believe in letting the Protestants be the only ones to have the highest political honor of the United States—the Presidency of the United States. The reason for that is because the first President of the United States was a Protestant. I know the Catholic people would not like it at all if a Protestant made it his business to head the Catholics in any way you people want to take it. All the Catholics, including the Pope, should keep their nose out of this affair if they do not want to be molested as the poor, unfortunate people of Mexico. ANNA M. FEENEY.

That a Catholic lady should tell the Pope to "keep his nose" out of any "affair" in the whole wide world has a large element of novelty, while George Washington's having been a Protestant being given as a reason for keeping a Catholic out of the Presidency is one we have never seen advanced before by any anti-Catholic speaker or writer.

Two days later "Jake the Russian" sprang what doubtless was a "new one" to most Protestant readers of the Jersey City daily in this paragraph of a letter commending Anna M. Feeney "for stating the fact that a Catholic President in America would bring persecution and oppression to free people of other religions and denominations."

What I cannot understand about Catholics is such a large number deny the existence of Hell and a personal devil while at the same time they claim justification by membership in

the Roman Catholic Church. This writer sympathizes "with the Catholics in Mexico," and thinks that "their leaders should be ousted for meddling in politics."

As might be expected, the Feeney letter brought a rebuke from Harry F. Downes, on the 16th. The lady was not unnaturally asked whether she was really a Catholic or "like unto the Pharisee of the Old Testament [sic] who follows the letter of the law without the very necessary spirit and faith; without true humility in the sight of God." Mr. Downes, in spite of the repeated declarations of Catholic speakers, writers and official declarations that his "is the only true Church" says that Catholics "do not claim any superiority for their method of devotion, their form of service or belief." The creed of Pope Pius IV distinctly asserts that there is no salvation outside it, and Pope Boniface VIII put this idea in even stronger terms. Mr. Downes makes the astounding assertion that Catholics "believe completely in the equality of all men regardless of birth, creed or position, and demand, as they accord, the privilege of serving their God in their own churches and in their own way." This writer seems to be unaware of the persecution and restrictions of Protestants in Spain and Italy to-day—to say nothing of the official utterance of Pope Leo XIII on the subject of religious tolerance. He has probably never read the widely quoted utterance of the late Louise Veuillot, the editor of the Ultramontane organ, the *Paris L'Univers*—"we demand full religious liberty and rights from you because of your principles, but we deny the same

things to you, when we have the power because of our own."

Mr. Downes thus sets forth "the right of private judgment" exercised by himself in regard to Papal pronouncements:

The Catholic believes in the infallibility of the Pope, his cardinals, bishops and priests only in matters of the Church spiritual, in their interpretations of the Word of God. In political matters the Pope as well as all others is entitled to his opinion, but the Catholic layman is not obligated to honor beyond his desire any such opinion; he is, as are we all, subject to the mistakes caused by environment, personality and learning. This is the first we have read of the "infallibility of cardinals, bishops and priests." And the last sentence is in direct opposition to Pope Leo XIII's teachings. He is skating on rather thin ice, too, when he says that a man "who is baptized in the name of God and who is tolerant of the faults of humanity can achieve as high a place in Heaven as can the Catholic himself."

On the 17th Mr. H. Nolan, evidently a pious man, says that Catholics should "give the credit to the men of the Protestant faith; the credit of prodding us, and, taken in the right spirit, it wakes us up and should bring out our better nature;" and further on, he naively writes:

"I am a Catholic all my life and I never heard a priest tell anyone how to vote. I am a Catholic all my life and I know we do not want the Pope over here. I am a Catholic and I vote as I please—a freeman."

On the 18th Mrs. D. J. Healey in-

formed everybody concerned "that America is a Catholic country, having been discovered by a Catholic." On the same page, under the caption, "A Lady and Two Popes," John Henderson wrote, concerning the Anna M. Feeney letter:

Sir: The letter of a Catholic lady in your issue last night deepens my conviction that there has been something lacking in the instruction of many of "the faithful," as to the official utterances of the Popes of our own day.

I am sure that the opinion she expresses is out of line with the sentiments of the Vatican: and equally sure that she is not aware of the fact that in the Encyclical "Immortale Dei" (1885), Pope Leo XIII commands all Catholics to let the Supreme Pontiff do their thinking for them. On pages 129 and 130 of "Great Encyclical Letters of Pope Leo XIII" (imprimatur of Cardinal Farley), he says: "As regards opinion, whatever the Roman Pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind, and, as often as occasion requires, must be openly professed."

I take it, also, that the lady has not read the Encyclical "Quas Primas" issued by Pope Pius XI, December 11th, 1925. She presumably believes him to be the Vicar of Christ, and the visible representative of the Almighty on earth. In the translation of this document published in the Brooklyn "Tablet," January 20th, 1926, the Pope says: "The Empire of Christ extends not only to every Catholic person, . . . it embraces even those who

do not enjoy the Christian faith, so that all mankind is under the power of Christ." Further on we read: "The Church, which was established by Christ as a perfect society [with full authority in the triple order, as needful for a perfect Kingdom, legislative, judicial and coercive, according to Bishop Vaughan] cannot but demand as her right, a right which she cannot renounce, full liberty and independence from the civil power." If the last paragraph taken together with the first, means anything at all, it means that the Church must in all countries dominate the state.

On the 19th a Catholic war veteran presented the singular proposition that "if this is a Protestant country, Jews, Catholics and non-Protestants who carried arms in the late war for this country were plain asses for someone else's country." Unfortunately, he stopped there, so that the puzzled reader was left to guess at the mental process of the writer as best he might.

Next day John Henderson wrote:

Sir: Every man has the right to his own opinion of what Protestantism is, and which of its principles is the "cardinal" one. The particular principles of Protestantism by which our political fabric is characterized are liberty of conscience, liberty of worship, liberty of the press, liberty of teaching and freedom of speech. To which may be added the equality of all men before the law, and the equal duty of all citizens to obey the laws of the State.

In all Protestant States the source of authority lies with the people, who

enact legislation by means of certain political machinery created for that purpose, the President—or the King, in some countries—being the head of the political system, who signs the bills passed, as representing, in himself, the whole people, so that these measures may be carried into effect.

How much or how little Mr. Wey-erding knows of what Pope Pius XIII wrote about these principles in the Encyclicals "Immortal Dei" and "Libertas Praestantissimum," I do not know; if he has not read them, he should do so, for his own benefit.

What possible connection there can be between the political principles laid down by Pope Leo, and the excellent service rendered to the nation by Catholics during the war, in a great variety of forms, I am quite unable to see.

* * *

Since the above was written, Mr. Charles Baker wrote a letter in which he promised "to be converted to that Protestant Church he [Mr. Johnson] shall prove to be the one built upon Peter." He said that he had "conclusively proved" that "the Roman Church was built upon Peter" by the simple quoting of Matthew xvi, 18. This promise indicates clearly the total absence of spiritual blessing derived from his Catholicism as well as a strange idea of what conversion really is, and the need of the work of Christ's Mission.

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